THE PACIFIC

A religious and family paper.

Pacific Theo Sem
Reading Room

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THE PROMISED HOUR.

O North, with all thy vales of green!
O South, with all thy palms!
From peopled towns and fields between
Uplift the voice of psalms;
Raise, ancient East, the anthem high,
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well-beloved Son;
He brings a train of brighter years:
His kingdom is begun.
He comes, a guilty world to bless
With mercy, truth, and righteousness.

Oh, Father! haste the promised hour
When, at his feet, shall lie
All rule, authority, and power,
Beneath the ample sky;
When he shall reign from pole to pole,
The Lord of every human soul;

When all shall heed the words he said
Amid their daily cares,
And, by the loving life he led,
Shall seek to pattern theirs;
And he, who conquered death, shall win
The nobler conquest over sin.

—William Cullen Bryant.

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Christlike.

How easily and contentedly we speak of Jesus Christ as our example. Do we realize what it means? If we did it would revolutionize our life. Do we begin to know our Bible as he did? Do we begin to pray as he did? How thoughtful he was of others, how patient toward dullness, how quiet under insult! Think of what it meant for him to take a basin and towel like a slave and wash the disciples' feet! Do we stoop to serve? Can anyone say of us, as was said of him, that we go about "doing good?" Think of his words, servants of his: "I have given you an example, that ye should do as I have done to you."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, August 4, 1904

WEIGHED AND FOUND WANTING

Poor old Russia! She is to be pitied. Long time has she been sowing to the wind, and now she is reaping the whirlwind. Like Spain when that nation a few years ago entered into war, she did not realize her condition, and the events of the last few months have come as a surprise to her.

When General Kuropatkin bade farewell to the Czar in St. Petersburg as he was about to start for the front the Imperial word to him was that he should not return until he had planted the Russian banner over the palace of the Mikado in Tokio. Kuropatkin when asked by some one how long the struggle would last replied that it would perhaps continue two years; that it would certainly be tedious and that its vicissitudes would be such as to depress as well as elate the people. "Discount our reverses in advance," he said, "and remember that we are bound to win in the end." With the Russian in general the thought was that a few months would see victory perching on their banners. Nearly six months have passed away and Japan after a series of brilliant victories stands possessed practically of all Korea and Southern Manchuria with the exception of Port Arthur, and the world waits in momentary expectation of the news that that stronghold has fallen.

Of course the situation may change; the contest is far from being ended. But it does not seem that it is possible for Russia to win even if the struggle should continue as Kuropatkin said it might for two years. Russia it is true was unprepared for the war, while Japan was prepared for it. But it hardly seems possible for Russia ever to get herself in preparation for such a conflict—in preparation for this conflict now that it is upon her. She is too far distant from the seat of war; and what is most damaging in the situation is the fact that the internal condition of the empire is not such as to make possible any such campaign as is necessary to cope successfully with such an enemy as Japan. The assassination of Minister Von Plehve is but one of the things indicative of the seething caldron just beneath the surface. It could not be otherwise in a land in which government is administered as it has been in Russia. Von Plehve and men like him stubbornly resisted all efforts on the part of men with progressive ideas to modernize Russia; and while none should uphold his assassin it is beyond question that his career was blackened with crimes against humanity. In his death we have an exemplification of the truth in the words of sacred writ, "It shall not be well with the wicked."

It is not possible to ascertain much as to the political disaffection in Russia, but there have been indications for some time of a serious condition of affairs. A few weeks ago a Russian correspondent of the London Standard wrote of wholesale executions in Warsaw, without any form of civil trial, wholly on administrative order, and from many other quarters the frequent disappearance of persons presumably suspected of political plots was reported. It is said that not long ago eighty coffins under military escort were taken from the city of Moscow at dead of night along an unfrequented road which was picketed with soldiers and were buried at a point where soldiers had been keeping an inviolable cordon. Dead men tell no tales. But disappearances are noted now and then by the living.

The modern world cannot contemplate with equanimity the course that Russia has pursued in her policy of forcible Russification. Both Poland and Finland have been made to suffer mercilessly, and the fate of the Russian Jews has brought forth for their persecutors world-wide denunciation. In the nature of things we should expect that it would not in these days be well with Russia. Many and many a time since were uttered the words, "It shall not be well with the wicked," has there been illustration of the truth therein. For centuries Spain left a trail of blood across the continents, but her day of reckoning came at last and she will never again figure as a great power in the world. Russia may win in this struggle with Japan, but we doubt it.

In addition to the dangers political and social which threaten while this war is on her hands there is serious commercial depression. Factories are at a standstill; bankrupticies are alarmingly frequent, and everywhere men are defaulting. And agriculturally the outlook is a thoroughly discouraging one.

At the front it is said that Japan, the common enemy, is at times almost forgotten by the officers who are divided by jealousies and the pursuit of private interests. A Russian officer of high standing is quoted by the London Spectator as saying in a letter to a brother officer that "every one, from the viceroy and General Kuropatkin down to insignificant subalterns, quarrels, and is unwilling to obey orders." The rank and file are loyal and go like sheep to the shambles; and so, under incompetent officers, they die in heaps.

If, nevertheless, Russia shall win, it will not be until in sore chastisement she has learned a lesson which will tend to make her more tolerant and more disposed to recognize the natural rights of man. Well will it be for Russia if instead of praying now to the God of battles for victory on the battlefield she seeks in

prayer for that enlightenment which will make her to see the error of her ways. If ever a nation needed to repent in sackcloth and ashes that nation is autocratic Russia. Over her record must be written the words, "Weighed in the balance and found wanting."

The Religious World.

There were received into the Presbyterian church in the United States for the year ending March 31, 67,382 persons on confession of faith. This is the largest number received for many years, and the gain is due of course to the special evangelistic work.

Not long ago inquiry was made in Germany as to the religious views of three hundred men of eminence in the scientific world, some of them now living, others dead. It is reported that two hundred and forty-two were believers in God; fifteen were found to be unbelievers or agnostics and five anti-Christian materialists. Of thirty-eight no information could be secured.

There has been a good attendance at the Summer School of Theology in Pacific Seminary, Berkeley, nearly eighty persons having registered. The lectures have been such as to interest and instruct, and the feeling is that the school has been a real success. The course has been too extensive for any detailed report, but to some extent attention will be given it in our columns next week.

The Chinese Recorder for June states that union of Presbyterians in China seems probable. The conference which some time ago inaugurated the movement for such union expressed itself as earnestly desiring the unity of the Christian church in China and took steps for uniting more closely the Presbyterian churches, hoping thereby to facilitate the ultimate attainment of wider union.

It is said that Christian Endeavor societies for women and girls in China are helping toward the solution of how to lead the women to participation in church services and to a development in them of spirituality. Largely custom does not allow them to take part in meetings with men, and in case they do attend they have no responsibility. In some places separate societies for them have been organized and are being operated with good results.

Ten $1,000 subscriptions had been made a few weeks ago for the proposed Y. M. C. A. building at Los Angeles, two of $2,000 and one of $5,000. The aim is to raise $200,000, and it is hoped that not less than one hundred persons or firms will give $1,000 each. The building site worth an hundred thousand dollars has been paid for and about $75,000 has been subscribed for the building. Salt Lake City expects to have a building worth $90,000 completed in a few months. At Corvallis, Oregon, a canvass is being made to secure $10,000 for a building in connection with the State Agricultural College at that place. Seattle now has more than a hundred thousand dollars pledged for a building costing $185,000. Santa Barbara raised $2,400 recently to cancel an indebtedness and to provide for a general secretary. At Chico Mrs. John Bidwell has offered to give a lot and $2,000 toward a building. Further funds will be raised and the work inaugurated there ere long. It will not be many months until the Oakland Association will have a building costing something like $200,000. Thus the work of properly establishing the Y. M. C. A. on the Pacific Coast goes on. It is a beneficent institution, and people who give to it are placing their money where it will always do good.

The subject announced for an Oakland pastor last Sunday in one of the Saturday papers was: "The Man With an Evil Spirit and the Man With a Hoop." Some of his church people wondered when they saw the announcement whether their beloved pastor, who had taken his vacation in the East, had become tainted with the sensationalism of that part of the country. Next they cudgeled their brains, in lack of a concordance at hand, to ascertain whether there was any mention in the Bible of a man with a hoop. The problem was solved on Sunday morning when the pastor read as the scripture lesson from that chapter in Samuel where it is said: "And it came to pass when the evil spirit from God was upon Saul that David took an harp and played with his hand. So Saul was refreshed and was well, and the evil spirit departed from him." The subject should have been, "The Man With an Evil Spirit and the Man With a Harp." Compositor and proof reader had blundered and had changed harp into hoop. The sermon as given was refreshing and stimulating, showing how the messages of purity and pardon and immortality come like sweet music into the hearts of men and women out of tune with God and bring them into those conditions and relations in which their lives may make also some of the music of the universe.

New conditions in China open up the way for a much more aggressive and successful missionary work. All classes are much more accessible than formerly and everywhere throughout the empire the people are beginning to get away from the thought that nothing new is to be desired; that nothing that was not evolved out of the brain of the ancient sages is worth having. One missionary says that the railway, telegraph, even kerosene oil and condensed milk are undermining the old ideas; that the newspaper is carrying the messages of the world into the far interior and that the postoffice is helping also to extend information and foster the spirit of communication and friendly interchange of thought. It is said the spirit of inquiry, religiously, is extending into communities heretofore unvisited by the missionary and that the Bible, Christian books and other literature, which have been translated into the Chinese language, are being read in large numbers. One of the barriers heretofore to reaching and influencing the family life has been the Chinese idea concerning the exclusion of women. Gradually the idea is spreading that the girls and women are of some value, and it is accordingly becoming easier to reach them and influence them by Christian truth and the customs of a Christian civilization. Parents seem to fear no longer the influence of the teaching of the missionary on their children and the schools have no difficulty in securing all the pupils they can accommodate, and to considerable extent the parents are ready to pay for the privileges thus accorded the children. All in all it is evident that the opportunity for the gospel is widening every day in China and the work calls for every dollar of money from Christian lands that can be turned in that direction.

The Rev. Dr. Hume of Ahmednagar, India, says that the non-Christian community affords many indications that India is becoming truly Christian. It is said that the most intelligent Hindu newspapers are advising the lower castes to become Christians, that their only hope either socially or religiously is in so doing. In appreciation of the work the missionaries

are doing in promoting the social and moral well-being of the people the government of India is making every year large contributions to missionary institutions. One of the encouraging features of the present outlook is in the fact that Indian Christians are coming more and more into leadership. Among all classes there is a growing reverence for Christ. The eminent leader of the Brahmo-somaj, Keshab Chunder Sen, is reported as having said a short time before his death: "The object of my life is to lead my countrymen to Christ." What he meant was that it was his object to lead them to reverence Christ and to considerable extent to follow his teachings. The position may be explained by the remark not long ago, in a mission school, of a prominent Indian lawyer: "While I am not baptized and do not expect to be baptized, yet I do not hesitate to say that I am two-thirds Christian myself. And what is more a great many of you are like me in this; that is, we reverence the Lord Jesus Christ and we believe in his teachings, and we know it would be good if everybody took his help and became like him." Surely the truth is gaining ground in India, and a great awakening is not far distant. Christ said that if any man should do his will he should know the truth and that the truth should make him free. No one in India who is today living up to the light he now has will fail of being led into more light.

Busy World Notes.

A private telephone line one thousand miles long will be in operation soon between New York and Chicago. It is being constructed by the New York Central and Lake Shore railway companies. This is said to be the longest private telephone line in the world.

The Rev. Dr. J. Q. A. Henry, formerly of San Francisco, has closed recently in England the most successful year in the Christian temperance campaign which he has been carrying on there for several years. During the year he delivered 428 addresses and had a larger number of pledges and of confessions of Christ than during any previous year.

Not less than ten thousand people, mostly from among the poorer classes, attended the funeral of the late Dr. Herzl, the Zionist leader, at Vienna recently. Dr. Herzl requested that his funeral services be very plain and simple—no speeches and no flowers, and that his body be deposited in a vault beside the remains of his father until such time as the Jewish people should carry it to Palestine.

An Indiana man and woman who have been married twenty-four years have had born to them nineteen children. This case doubtless will meet the approval of those who fear race suicide because of the small families. However, only ten of the nineteen children born in this Indiana family are living. As to this and all other cases the query arises, whether quality is not more desirable than quantity.

Since the Czar of Russia about five years ago deprived the people of Finland of constitutional liberty, Finland has been thought by thousands of persons to be a good country from which to migrate. They are in the United States now to the number of two hundred thousand or more, and are counted among our most desirable acquisitions. They are hard workers and believe in education and religion.

Sir William Ramsey, the famous English scientist, is only 52 years old. He is a native of Scotland, having been born in Glasgow in 1852. The University of California hoped to have him as one of its instructors at its summer school this year, but the many important researches in which he is engaged necessitated a declination finally of the invitation. Prof. Loeb remarked at the time that what was our loss would perhaps be the world's gain, inasmuch as important discoveries were likely to be made by him almost any time.

Hot weather in the East brought a Methodist church to vote recently to allow the men of the congregation to appear in church services without coats. The day the vote was taken many at once availed themselves of the privilege. It was this perhaps which led Dayton, Ohio, papers to interview the ministers of that city as to how men should dress for the services of the sanctuary in warm weather. The Christian world says: "The replies were as variegated as Joseph's coat; some declaring that they did not see any objection if men came without their coats, others thought they should dress as comfortably as possible, while a Catholic priest and a rector of an Episcopal church were of the opinion that men ought to come in proper dress, in a reverential manner. To come in the shirt sleeves or in slovenly attire would be disrespectful. We would not think of going into the presence of the President or any ruler in that style. We ought not thus to come into the presence of the great King. We agree with these latter gentlemen. A man can be comfortably and yet respectfully dressed in the warmest weather. We are going to extremes in a great many things in our worship."

The Rev. Wiley J. Phillips, the editor of the Los Angeles Voice, a prohibition paper, since his return from the national convention in the East, has made a statement which indicates that the Oakland police were in all probability correct in the thought that it was the editor himself whom they arrested on the streets a few weeks ago for drunkenness. Mr. Phillips says that in San Francisco he fell in with a man who stated that he was going East on the same train on which Mr. Phillips was intending to go; that he lunched with this man and drank at his solicitation what was represented to be unfermented grape juice. Mr. Phillips has no recollection of being arrested, but stated that there is a gap in his recollection—a period between the time of the drinking with the stranger in the restaurant and the time when he took the train for the East, for which he cannot account. He says he cannot tell whether or not it was real wine which he drank, inasmuch as he does not know the taste of wine. It looks as if enemies of Mr. Phillips had conspired against him to ruin him if possible. Some one, perhaps, followed him from Los Angeles with some deadly intoxicant which worked his undoing. This seems more plausible than the theory that some one impersonated him.

Eastern papers are telling the people during the great stockyard strike that they eat too much meat as a general thing. This, doubtless, is true; but they who turn to a vegetarian diet usually eat too much starchy food. We heard only a few days ago of a man who had stomach trouble which was cured by changing from what was largely a vegetarian diet to one which was largely made up of meats. Happy the man who knows what to eat and eats it. The difficulty with many is that their knowledge is better than their practice. But why should a religious paper have a note

on diet? Why should a theological seminary president devote a large part of his opening address to the students to counsel on eating and exercising? Because there is a most vital connection between health and success in life, and the stomach is the seat of more of the ailments of men and women than most persons dream of. If people should feed their horses and cattle as they feed themselves bonanza days would come for the veterinary surgeons. What a mixture the average man puts into his stomach every day! Dietists say that not more than four varieties of food should be eaten at one meal. And O, the haste with which most people shovel the food into their mouths and swallow it! think, in comparison, of Gladstone's thirty chews for a bite of meat and twenty-six for bread!

Mayor Harrison of Chicago says that if Congress will take the same action concerning race-track gambling that it did concerning the Louisiana lottery it can be exterminated; that the use of the mails must be forbidden these gamblers. Every person having the welfare of the people at heart will hope that action to this end will be taken. There was a sad state of affairs all over Chicago when Mayor Harrison began the effort to stamp out race-track gambling in that city. The gambling mania was permeating all classes of society. It is said that the big down-town office buildings were so saturated with the craze that pool-room agents went everywhere among them plying their trade; that the book agent and the peddler might be refused admittance, but that the poolroom man was almost everywhere a welcome visitor, and by thousands of persons the money that was greatly needed to meet the common expenses of life was poured into the coffers of the gamblers. Much has been accomplished in the curbing of this evil, but the thing is not scotched yet. The Illinois legislature will be asked to further the good work by passing a law which it is thought will drive out the bookmakers entirely. It is the race track and other gambling schemes which ruin more lives than any other one thing except the saloon, and it is to be hoped that no attempt against it anywhere will fail in accomplishment.

SEVEN GOLDEN RULES OF THE PRAYER MEETING.

By Dr. John D. Parker.

The Church at Thessalonica is admonished by the apostle to "pray without ceasing." The Bible is filled with encouragement to prayer, and it contains many promises and examples of its efficacy. Jesus spent all night in the mountains in prayer, and when he came down from the mountain, after the Transfiguration, where Luke says he went to pray, his touch seemed electric, lifting up and restoring the young man who had the deaf and dumb spirit, and he said: "This kind can come forth by nothing but by prayer and fasting."

Christians should know the seven underlying principles of the prayer-meeting to make the meeting useful in their Christian life. These principles might be called the "Code" of the prayer-meeting. Three of these principles relate to the Christian personally, and four are of a general nature:

1. The prayer-meeting is strictly a devotional meeting. This is its primary intention. For this purpose it was organized, and for this purpose is it maintained. It ought to come near the middle of the week, about half way between the Sabbath, when Christians need their spiritual strength. The meeting should be filled up with songs and prayers and testimonies. When the apostle admonishes the churches of Ephesus and Colosse about "psalms and hymns and spiritual songs," he seems to have had a prayer-meeting in mind.

2. In the prayer-meeting there is an intellectual element. Recently, a business man asked "why Christians are more stupid than other people?" The time has passed when Christians think that if a man is called to preach, all he has to do is to go up into the pulpit and open his mouth, and God will fill it. A theological student called upon his professor and found him buried in his studies. The student, with childish simplicity, said: "Why, professor, do you have to study?" A professor of religion was talking with a scholar one day, and the scholar happened to speak of the planets, when this professor of religion said he knew that some claimed there were other planets, but he said they could not prove it. Some Christians still oppose evolution, which is taking possession of the world, not knowing that it was the Divine method in creation. Christians should be the most enlightened people in the world. The prayer-meeting should be a kind of theological school, where Christians can replenish their spiritual armor. The Scripture lesson should be read early in the meeting, and should be the foundation of the remarks. It is a good thing to have it announced beforehand, so Bible students can have time to study it. Some churches are intelligent enough to make a topic profitable, but many Christians are not intellectually trained enough to discuss a topic.

3. In the prayer-meeting there is a social element. It is good, after the meeting, to shake hands. If there is a stranger in the meeting, let the brethren find him, and make him feel at home. If there is any one in trouble, comfort and cheer him. Should any poor sinner come, lead him to Christ. Friendships often begin in the prayer-meeeting. How natural it is for those who are traveling home to heaven to shake hands and cheer each other along the way. How sweetly Christ went with the two disciples to Emmaus, and sat with them at meat, and opened the Scriptures to them.

4. The prayer-meeting is not a place for discussion. It is not a debating club. It is a proper place for the leader, or any one, to give an exposition of Scripture, but debate should be excluded. Do not ventilate peculiar views or strange doctrines in the prayer-meeting. Controversy should be avoided. Brethren should not reply to each other in controversy, for controversy mars the spirituality.

5. Criticism of the brethren should be excluded. Do not claw into a brother by your side who is trying to become more spiritual. The prayer-meeting is a holy place where Christians should strive to forget the asperities of life. Brethren may pray standing or kneeling, as they prefer. Examples of both postures are in the Bible. Christ, in his passion, fell on his face and prayed. Some brethren love to sing on their knees; let them have their way. It may do them good. If a lady, an aged or infirm person, prays sitting in the seat, it is proper. But for a young man in full health and strength to pray sitting in his seat indicates bad taste. An aged Christian said: "In modern times some young men sit in their seats to pray. They seem to be too lazy to stand up and too proud to kneel down." Perfect liberty is the rule when it does not violate good taste.

6. Politeness is a fundamental law of the prayer-meeting. It seems unnecessary to tell Christians to

be polite, but facts show it is not. Some Christians are blunt, and lack manners. In a certain orthodox church, in recent times, "the brethren actually call each other down when they think they have spoken long enough." A brother in this church, whose heart overflowed in speech, was told by a brother to "sit down, for he had talked long enough." If a brother talks too long, the leader may say, in a general way, that the brethren must be brief, but for one member to call another down is too ill-mannered to talk about. Such things might happen in heathen lands, but we should not look for such things in Christian lands.

7. Brevity is a good thing. One to five minutes is the rule. Spontaneity in song and speech is excellent, "but of the abundance of the heart the mouth speaketh."

A SUMMER TRIP IN NEW ENGLAND.

Rev. George H. Lee.

Last May my people, hearing that I wanted to attend the twenty-fifth reunion of my college class at Williams, presented me with a round-trip ticket for New England.

I took the train suddenly, and in twenty-two hours from the time of leaving Cincinnati, I found myself in Springfield, Mass. It was a beautiful day. Some rain had fallen the day before, and the roads were perfect; so not being over-hurried, I took my bicycle from the train on which was my baggage, and rode from Springfield to Hartford on my bike, some twenty-eight miles, in three hours. It was the first time I had been in Hartford, where I received my seminary training for twenty years, and those parts of three days spent there, all too soon were gone. We "reunited"; we attended the alumni banquet and seminary exercises; we helped inaugurate a new president, Prof. William Douglas Mackenzie, a noble appearing, scholarly and purposeful man, and that in a blaze of academic splendor, with caps and gowns, and procession, with flowers and speeches and music, and with crowds in attendance.

Soon I was on my way again with my bike, and carrying safely in my pocket the railroad ticket on which my baggage was checked. Another twenty-five or six miles and I found myself in Middletown and Middle Haddam, near the only place where I ever taught school. How pleasant is the dear old State, and how beautiful its scenery, and how affectionate and kind its people.

Another day and I was again on my bike, speeding from Middletown, through Middlefield, Durham, Northport, to New Haven. Such high hills; they are worthy of the name of mountain, especially where in one place they seemed to bar my road ahead, and threatened to stop all further progress. How often we think the way is closed, until we ride on into the prepared and beautiful pass!

Then came three Sabbaths in Bridgeport, with occasional sidetrips in the interim to New York and New Jersey. O, how New York has changed in twenty years! and how the crowds are pushing and elbowing and hurrying along on the streets, especially at the approaches of the great Brooklyn Bridge! I was sure that some of them must be hurrying just because the rest were.

Bridgeport is a beautiful city of over two hundred years, and some 70,000 population. It is plentifully supplied with churches, and these seem to be fairly well attended for the most part. Our Park Street Congregational church, where I supplied, has newly renovated their comfortable building, and can now seat some nine hundred comfortably.

It was in Bridgeport that old Dr. Hewit, for whom I was named, once was pastor for many years, and for this reason both the old South Church and the Presbyterian church, which he founded, were of especial interest to me.

The wide streets of Bridgeport, the beautiful parks, especially Seaside Park, with its sea-wall of over 5,000 feet and its restful paths and lawns and seats and monuments and sea-view, gave me all that I could spend the time of my stay there, in seeing.

The Y. M. C. A. there appears in a flourishing condition, have a fine building near the heart of the city, and let very pleasant rooms, one of which, with all the privileges of the Association, I occupied during my stay there.

Then came another delight; for now I was at liberty to seek once more the home of my fathers, where for some two hundred years and more the family lived—old Madison, just five miles east of Guilford and twenty east of New Haven.

The roads were so fine and the day was so superb for riding, that again I took my bike for the whole forty miles between Bridgeport and Madison.

The first nineteen miles to New Haven were soon passed. The road often comes out upon a view of the Sound, and the summer cottages along the shore make a picture of ease and elegance.

There was a little more work in the remaining twenty-one miles of my way; but in three hours I had passed it all, and found myself by the old cemetery where sleeps the dust of my fathers for many generations, and where some new mounds had been made since I left the State twenty years ago.

I went in, and sat down upon the grass by those green mounds and thought of the blessed hope of that grand reunion beyond in which the dear departed had died.

Then I rode on to the dear old homestead, where in childhood I had spent many a happy and eventful summer hour. The next day I was joined by my beloved wife, to whom also my people had given a round-trip ticket to New England, similar to my own; and some delightful days we spent visiting, seeing the old place, down on the beach, and taking lunches upon the rocks that jut out into the splashing waters.

But in a few more days, we must be up and on again. for I had to preach in Philadelphia the next Sabbath, and my wife must have the opportunity to visit my brother, E. Trumbull, and his family. So on the fastest train, we went with dizzying speed, and found ourselves in New York together, though only for a few hours; and then on again to Philadelphia, where we had a Sabbath of blessing. We visited John Wanamaker's Sabbath-school, and Mrs. Lee had to see the famed Primary Department there, as an important part of her trip.

But our travels were not yet done, for the next day, with my brother and his wife, we started for old Williamstown, and our Alma Mater. It made my heart flutter to think of standing again within "those classic shades"—just twenty-five years since I was there!

We went by the most direct route convenient, stopping a few hours in that delightful old Connecticut town, South Norwalk, and after dinner there, taking a

trolley round down to the beach and about the place.

That night we reached our hotel near Williamstown, and the next two days, with "Ohs" and "Ahs," we attended the exercises of alumni meetings, class reunion, commencement exercises, in which some seventy young men were graduated with honor; and grand banquet. Many times we exclaimed of course: "How changed!" "How improved!" for the buildings do indeed present an imposing array, and the college is evidently taking its place among the foremost institutions of learning in the land. If any one doubts that, let him ask any alumnus of Williams!

Then came again the good-byes; and the two of us were on our way back toward Madison, by a route allowing us to visit at Great Barrington and Winsted, Conn. We took the trolley from Pittsfield south to Great Barrington, among the immortal and wonderful Berkshire hills; and we wished all our friends were along with us upon this thirty miles of beauty and grandeur.

The next day we spent with friends at Winsted, a thriving little city of solid worth and beauty; and the next day spent a few hours seeing New Haven and its old places of interest. Then after a few more days of boating at old Madison, and of lunching upon the beach,, and sampling the unequalled oysters and lobsters of that place, we turned our faces homeward, I having been away some six weeks and Mrs. Lee nearly three.

New England is at her prettiest in May and June. We recommend it.

THE RELIGIOUS EDUCATION ASSOCIATION.

I. L.

The Religious Education Association, whose executive office is at 153 La Salle St., Chicago, is properly proud of the personnel of its growing membership. Of the first two thousand names recorded, more than half are of persons widely known—many of them of international fame—as leaders in church and educational circles. All are active and progressive workers on behalf of religion and culture. It is safe to say that no interdenominational and international society was ever begun with such an array of really great names. Lately the general secretary, Dr. Ira Landrith, has been making an encouragingly successful effort to add to the roll of members, the names of leading universities, colleges, theological seminaries, libraries, churches, and other religious and educational organizations as institutional members. Favorable response has come from state universities, public libraries, and other so-called secular institutions, as well as from those avowedly religious, thus indicating the fact that everywhere there is felt a want of better religious training and of a more general and thorough study of the Bible. At present, it is claimed, there is scarcely a well-known institution of learning in the United States or Canada that is not identified with the Association, either as an institutional member or in the person of its president, or in one or more of its professors. With such a constituency, laboring together with hundreds of pastors, missionaries, and workers in denominational and interdenominational movements of practically every kind, who are also identified with the movement, the Association feels that it is now ready to undertake aggressively the definite, practical and everywhere welcome work for which it was organized, the work of securing for true religion as wide, as systematic, and as thorough teaching and study as the schools afford in other branches of learning; the work of making the fact so well known that the people will demand its recognition, that all education ought to be religious and all religion ought to be given an educational impulse; the work of bringing all those agents and agencies now engaged in religious education into such intimate fraternal association as will insure, not only that interchange of ideas and methods which the cause so sorely needs, but also such co-operation as shall avoid hurtful competition and duplication, and make completely effective their united service and demands; and the work of creating, with the aid of other organizations employed upon the various parts of the problem, new agencies where needed to complete the instrumentalities required for the right religious education of the whole people. To be a clearing house for correct ideas, a rallying center for sincere seekers after the best methods of religious education, and a confederation, sufficiently strong, safe, and sane, to merit the partisanship and substantial co-operation of all other worthy religious educational organizations, including churches, schools, international and national Sunday-school associations, young people's societies, Christian Associations, and the like—such is the service which the Religious Education Association would render to the public, a service wholly impossible if the Association were, or should ever become, what prejudiced critics have sometimes called it, the exponent of some particular school of Biblical interpretation, the rival of some existing organization, or the partisan of any creed, class, church or company. In the very nature of the case and because of the varied views of its membership and the comprehensive character of its interests it includes it must forever remain the non-partisan and trustworthy friend and helper of all who believe in religious and moral education. In a word, it desires, and intends, to so conduct its work that no honest man can consistently oppose it, unless he firmly believes that ignorance is necessary to piety, and that neither "virtue," "knowledge," "temperance," "patience," "godliness," "brotherly kindness," nor "charity" ought to be added to "faith."

The editorial secretary of the Religous Education Association, Prof. C. W. Votaw, has been busy throughout the summer vacation in getting out the handsome volume of proceedings of the Philadelphia convention which met March 2-4, 1904. This book, when issued about September 1, will contain in its 600 large pages all of the eighty or more convention addresses, the general theme of which was, "The Bible in Practical life." There will be from one to half a score of notable papers on each of the various phases of the Sunday-school problem, religion in schools and colleges, household religion, the Bible in social and civic life, Bible teaching in theological seminaries, the minister and his Bible, the layman and his Bible, religious teacher training, Christian Associations, young people's societies, libraries, religion and the press, correspondence instruction in religion, summer assemblies and religious education, and religious art and music. This book promises to be the greatest of all the many recent contributions to the literature of religious education, not only because it is cyclopedic in its comprehensiveness, but because the authors of these papers are all among the leading thinkers and workers in the respective religious educational departments which they have discussed. While the price of the new volume to non-members will be two dollars, postpaid, it

goes without literature and privileges of the Association. The price of membership is $3 for the first year and two dollars a year thereafter.

The Association now has members in 43 states, three territories, the District of Columbia, the Philippine Islands and Hawaii; in Alberta, Manitoba, New Brunswick, Nova Scotia, Ontario and Quebec; in Argentina, Asia, the British West Indies, England, France, Germany, Japan and Turkey.

Chicago, July 25.

THE SKY AND CLOUDS.

L. M. F.

"There's not a cloud that floats on high,
And hides the golden light;
But makes the splendor of the sky,
When beaming seem more bright."

As the clouds of morning, that in bright robes have heralded the coming of the sun, or spread themselves out in happy hours to make more beautiful his majestic pathway through the heavens, gradually disappear, we come to the midday sky. This is often a canopy of deep blue, with no clouds to take away from the impression of tenderness and purity, and infinity which it brings to the mind. Now, to those who look up with reverent, earnest, loving hearts, come thoughts akin to those which the heavens at night, when set with stars, inspire. If we begin to look more often at the clouds we may be led to ask questions which it will be hard to answer. We shall wonder how these beautiful forms (now massive, then thin and delicate; now dark, then of snowy whiteness, or robed in colors delicate as the lines of flowers) are kept high above us in the light air. We know that they are made of vapor which rises from the earth, or has been drawn up from some lake or river far away, until reaching cooler regions, it has been condensed and made visible, but there are mysteries about the balancing of the clouds that have not yet been solved. In the afternoon the cumulus clouds are most frequent, and how beautiful are these snow-white hills and mountains of the sky, with their ever-changing forms. Just watch one of these lesser clouds as it grows smaller, its edges more delicate, until it vanishes into the air. Then take a larger one and look at the changes that are constantly going on. See how the wreathing, curling edges seem to be pushed on by the main body, as the waves of ocean send the little rills and streaks of foam far up on the white sand. These are the clouds upon which nature lavishes her wealth of form. And now the sun is hastening towards the west with the clouds waiting often in dark, colorless shapes, for the glory which the king of day will send upon them like a benediction.

It is interesting to watch the preparations which are made for a glorious sunrise or sunset. How the clouds, like living things, seem to get ready for the coloring which makes them things of beauty and a joy forever. The morning and evening sun vie with each other in casting a halo of glory upon all objects on the earth and in the sky. The windows of some lowly cottage glow like fire in the rays of the setting sun; long bands of light lie upon the fields; the little brook winds its way through the meadow a morning belt of gold; trunks and branches of the trees are bathed in the soft golden light. As we look at the clouds we shall see other things besides their colors to interest us. At one time they will be driven rapidly across the sky; again one mass of clouds will move slowly over the face of those resting in higher spaces. At one time they will seem motionless and as stable as objects upon the earth; at another, the eye cannot keep pace with their constant changes. What a large, pure field the imagination has to roam over as we gaze into the heavens. Islands and continents of white cloud masses, bays and capes, looking beyond which we see far into the waters which are above the firmament. A river winding among the clouds through which some aerial ship sails, winging its way over the blue. Should we miss the sight of one beautiful sky another will quickly come; for the beauty and the glory of the heavens seem to be the especial gift of the Heavenly Father to all of his children in every place and in all circumstances. Hail! then all lovers of the sky and clouds—what glorious sights await us in the coming days. What calm, uplifting, purifying thoughts may be ours. Let us rejoice that he who made the sky and clouds so beautiful does not think them

"Too bright nor good
For human nature's daily food."

THE SUFFERING OF CHRIST.

By Rev. Alexander Maclaren, D.D.

The suffering of Christ was threefold—the suffering of flesh and blood—the suffering of the body, every nerve of which became the avenue of pain; the suffering of the mind, in view of great problems; the suffering of the heart, pouring out love not responded to and left solitary and alone—the suffering which a man bears as part of the human family, which made the Master often sigh, and extorted tears at the grave of Lazarus.

Our master had flesh and blood. He knows what flesh suffers when it is lacerated and torn; he knows what blood suffers when it runs hot or cold; he knows all the exigencies and conditions and sorrows and pangs of our human heart. All this is known to him, and he was perfected in knowing it, that he might be a perfect Priest and Savior, Friend and Sympathizer.

There was suffering that came to him from temptation. He did not know what it is to fail. We have known temptation by failure; he knew what it was by bearing and vanquishing it—as in the 40 days of temptation and in the garden of Gethsemane.

There were also his sufferings as the mediator, when upon his heart he took the guilt of the world. We know something of that. We know how we feel when we are in contact with those tens of thousands who are pent up in miserable hovels, where prayer and decency are alike impossible. We know something of what it is to bear the injustice and pain and wrong of the world; but not as he did, for he bore it as the mediator, and, by bearing it, put it away, both the penalty and the blame.

And so today we behold him perfected through suffering; through suffering making his way into the glory and standing there perfected, to become priest and Savior for us. We must not look at the cross alone, but at the throne to which it led. Angels are beneath his feet, and devils; all creation does him homage; all the worlds wait upon his will; but we are his brothers. He is the son and we are sons. Our brother is on the throne, and we are being brought to stand by his side.

We, also, must be perfected—by the suffering of flesh and blood, by wrestling with temptation, by bearing in our measure the sorrows and sins of men, and filling up what is behind of the sufferings of Christ.

Do not tell us to evade suffering; do not hold us

back with pity; do not spend tears upon us; do not tell us that we must stand aside and be darlings of fortune, only caressed by the soft air and kissed by sunbeams; let us go the way our Captain went before. There is no way to his crown but by the cross; no way of being perfected but by suffering.

Let us bear it as he bore it—willingly, with the sweat upon our brow, but with loyalty to the will of God in our heart. Let us suffer so. Then the darkness will vanish and the light come; then the cross will be behind us forever, and the crown beckoning us before; and, like our Lord, we shall be perfected through suffering.

Acorns From Three Oaks.

Aloha.

Mrs. Emily C. Warren.

I must put a few country wild flowers on the new-made grave of this sweet saint. It was not mine to get into the inner circle of the good woman's friends, but I came so near the rim as to find it very pleasant. I never wondered that the miners loved to look at her or that the attraction to some of Dr. Warren's earlier mininstrations were enhanced by his songful wife. I'm sure I should have put on my best attire and gone to their service had I been a miner. Surely some of the rude fellows who left her and the young preacher to go out of church and see the bear and the bull fight came back to apologize to the tender-eyed and high-minded Christian woman who looked reproachfully at them, wisely, but had grace not to rebuke them. What a span of history on our coast her useful life reached. Tell young people when you speak of her that the drayman who carried her and her young husband and their single trunk up from the ship in 1850 to their first boarding home in San Francisco charged them half-price, i. e., ten dollars. He said it was a favor to the minister. I've always believed it was the witching way of the young woman who sat on the trunk who reduced the price. The parson was half-fare, the bride was fair. I have wanted the leisure moment to come when, without neglect of duty, I might ask the elect lady to tell me her stories of the early time. The happy time never came.

So many things have come around happily in my Father's divine appointments that I am going to expect this—"some sweet day by and by." Heaven won't make us forget California or Massachusetts or dear old Ohio. There'll be little niches of time in our errands among the starry worlds where the nooks and corners of earthly time can be filled up. Sweet must be the tears of these who smile at the memory of such a wife and such a mother as this queen among San Franciscans. Big as her heart was for home missions it overflowed as a saint's should for foreign missions—for all the world for which he died. Bless her. Bless her dear memory! How her radiant face will shine when the morning cometh, as come it will. Keep on smiling through your tears, ye who loved her.

Odors of Incense.

A tiny check sent in love to Mrs. Warren, and laid by for some special souvenir, found its way freely to Mayflower church, which was the last child of Dr. Warren's great missionary work for our coast. It has set me thinking of "ointment poured forth." A Swedish maid who can scarce speak the language of the American Canaan sent her contribution, as did a young man saving his well-earned dollars for a college course. God who loves a hilarious giver does not size up the check but the heart. That fragrant church seems baptized with love's incense and it has new inducements and stimulants to let its light shine on. Into the fellowship of fast coming improvements in our churches the San Jose church has entered and happy children and devoted mothers are not leaving all the giving to busy and generous husbands. Look out for some little lemonade venders when you cross Normal Square! When the poorest of the poor Bible women in Mrs. Gulick's band at Kobe sent a dollar to stricken Anitab it was an odor of a sweet smell. Twelve years ago by the clock, but its fragrance abides. Not every church can give largely, but every church can give lovingly. It takes time and postage stamps to send letters with single dollars, but how some dollars do shine. They seem to look as big as cart wheels as they roll on their way doing good. When our union Young People's societies sent a message to Missionary Duncan tonight, asking him what we could do to hearten him in his Indian work, the story of which had so heartened us it seemed as if some of the shine on his rapturous face had gotten into our hearts. There is no need of dull drudging about giving. We can enter, if we will, into that sweet and sacred hilarity which pleases God. Every Pacific ought to be a fragrant bouquet as grateful pastors recount the beautiful things the Savior puts into the hearts of his saints to do. There are enough of them if simply written to crowd out the nauseous things with which printers have to pad their papers. And our coming fellowship meeting in the privileged Third church may be as beautiful and variegated as a Japanese flowershow. Every live member in our fellowship ought to be on the committee to pray and plan for it.

Sacred Memories.

Forty years ago in Northfield, Minnesota, a sweet babe walked clear from heaven in a night and in the morning there was an angelic occupant for the parsonage crib. She stayed with us sixteen months and then sped back again to join the innocents in the skies. Can we conceive of any way in which heaven can have the perpetual beauty of human innocence except by emptying cribs? We shall go to see them in the sweet peace of forgiveness, but not as innocents. God has not made any mistake. His home is a better place than one of our own devising. So if you ask us if we want to be young again we answer "No! We want to see what heaven does for sweet babes."

The Century Magazine for August is crowded with holiday features: "The New Coney Island," by Albert Bigelow Paine, with drawings by Yohn; "Visiting in Country Houses," by Eliot Gregory, with drawings by Charlotte Harding; "The Old and Novel Sport of Archery," by A. B. Casselman, apropos of the Oylmpic Games at St. Louis, illustrated; "Lombard Villas," by Edith Wharton, with Parrish's pictures; "What Do Animals Know?" by John Burroughs. Six or seven poems add further to the seasonable character of the number. "Summer Splendors of the Chinese Court" is an illustrated personal narrative, by Minnie Norton Wood, of a reception by the Empress Dowager at the summer palace near Peking—the first summer function of the sort to which foreigners have been admitted. There is also a continuation of Andrew D. White's anecdotal recollections of "Russia in War-Time."

SOUTHERN CALIFORNIA.

The evangelistic committee of our General Association is making progress in the way of plans for increasing religious interest among our churches.

Some seven ministerial "retreat" meetings have been held for prayer and conference upon this subject and the degree of interest manifested is very encouraging.

The committee is further encouraged in being able to secure the help of Rev. Howard W. Pope, superintendent of the Northfield extension movement. He is expected to hold a series of meetings with one of our churches in Los Angeles about October 1st. On the 10th he attends the General Association at Pomona and will there give several addresses. A series of meetings may immediately follow in that city. He will probably labor in Southern California during the fall and winter. Mr. Pope is a graduate of Yale College and Seminary. He has been a pastor for a number of years and served as State Missionary for the Congregational churches of Connecticut. He has taken great interest in Christian Endeavor activities since the beginning of that great movement. As a writer of condensed and finely illustrated statements of Christian truth and experience, printed in leaflet form, Mr. Pope is unsurpassed and his power of verbal expression is likewise effective.

In December, 1899, Mr. Moody organized the "Northfield Extension" movement and appointed Mr. W. H. Pope as superintendent of the same. The object is to hold conferences for Bible study for the deepening of spiritual life and to encourage Christians to become soul-winners by showing them how to use the Bible in dealing with others.

As the preaching of Rev. G. Campbell Morgan results in a greatly increased interest in the word of God, so in measure the teaching of Brother Pope discloses to many the Bible as a new and vital Book. These brief conventions in many instances developed a demand for their continuance, as a series of meetings for the conversion of individuals to Christ and the building up of the believers in the faith.

The measure and blessing and fruit results which we may realize from the labors of our friend must largely depend upon our own faith and spirit of prayerful expectancy.

Let us during these coming weeks "pray without ceasing" that the spirit of God may in enlarged measure be shed forth upon us and our hearts be filled with his love and power. J. L. M.

THE REVIVAL THAT WE NEED AND THAT ABIDES.

S. Bristol.

The revival symbolized. By the shower that wets down to the roots and feeds the springs and wells.

The writer was converted in a revival that occurred under the preaching of Rev. Nathaniel W. Taylor, president of Yale Theological Seminary, 75 years ago. Since then he has been an interested observer of the diffrent methods of promoting revivals and of the truths preached with most abiding results. The most prominent defect he has observed in evangelistic efforts has been the leaving of converts to rely upon their resolutions and favorable surroundings for strength to overcome temptation, grow in grace and persevere to the end. Not that the revivalist taught this in so many words. On the contrary, he exhorted to prayers and expectation of help human and divine. Nevertheless, there lacked in his teaching that strong emphasis which should have been laid, first upon the native weakness of the convert and his utter incapacity to carry on alone a warfare with the world, the flesh and the devil. These forces were too much for him, and it was never God's design he should meet them alone. On the contrary it was fundamental in the eternal purpose that man should ever walk arm in arm with his Maker. In the Old Testament Israel was always successful when God was with and helped them, and never without that great and special help. And in the New Testament Jesus said, "Without me ye can do nothing." And Paul said, "I can do all things through Christ who strengthens me."

What I complain of, in much evangelism, has been the failure to apprise the newly enlisted recruit of his natural weakness and the great power of the foes he has to meet—too great altogether for his natural strength and human helpers. Second, and closely accompanying failure has been the inadequate presentation of the Christ of the gospels as the captain of salvation for every converted soul. To go with him and help him fight his every battle. That his great miracles, healing all manner of sickness and trouble of body and mind, hushing the storm, stilling the waves, casting out devils and raising the dead, were object lessons teaching us what great things he can do for us when he comes to dwell within and takes full control.

Third, defect has been the failure to make very plain the simple and easy way of faith by which Christ's power is made available and a victory won, viz.: by asking help and believing. Believing he is here, believing he hears the request and will help. "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." Mark xi:24. "This is the victory that overcometh the world, even our faith." While the purpose to serve God is absolutely indispensable, the first step towards heaven and avoidance of temptations vastly important, Christ's help alone brings the victory and the leaning on him secures that help. Revivals are deep and permanent, first in proportion as converts are taught the greatness of Christ and to go for him for everything. And they are transitory and everescent in proportion as his help is practically ignored and resolutions take its place. Brethren, the revival we want is the the one that reinstates Jesus in the consciousness of men, inspiring the preacher, teaching the church how to pray and talk, and how to walk, and preaching "deliverance to the captives and the opening of the prison doors to them that are bound."

May the Lord give us an experience of what that Savior can do for us and for Southern California the coming fall and winter.

FOUR GREAT SIGHTS.

Rev. C. G. Paterson.

The first shows the need of redemption. It is found in Ps. liii:2, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God." And what did he behold? "Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one." The first sight is one of sin. There is pictured in this Psalm what Matthew Henry, with his fondness for alliteration, calls the fact, the fault, the fountain,

the folly, the filthiness of sin. There is universal atheism and total depravity. The best things, when corrupted, become the worst. Man, made but little lower than God, became so corrupted by sin that he was but little higher than the beast. The sight that met God was that of a world of human beings ruined through sin.

The second great sight shows the purchase of redemption. It is found in Luke xxiii: 48, "And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned." And what was the sight which they beheld with such emotion? It was the crucifying of Jesus, an act which made the earth shudder in sympathy, the sun veil his light in sorrow, and the dead protest in horror. But this scene was not in God's despite. It was God's design. In Gethsemane Peter had bravely wielded his sword on his Master's behalf. Jesus had rebuked him, reminding him that, if need be, angels would smite his enemies. Why they did not do so Peter could not then understand. But later he knew. Listen to his explanation, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." And in his first epistle the same disciple declares that this event was foreknown before the foundation of the world. Such an awful need could be met only at inestimable cost: not silver or gold, but the precious blood of Christ.

The third sight shows the consummation of redemption. It is found in Hebrews ii: 9, "We see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor." To purchase our redemption the Son of God laid aside his divine prerogatives, and emptied himself. We read that he needed the ministrations of an angel to strengthen him. And when the hour came he underwent death of the body on the cross, and death of the soul in being forsaken of the Father; loving his own unto the uttermost limit of life, and the utmost measure of love. For this God hath highly exalted him, and given him a name that is above every name. With the eye of flesh men saw Christ on his cross, but only with the eye of faith can men see him on his throne. And that sight is exceedingly precious, because we have an interest in the one thus crowned with glory and honor. For "Christ has entered into heaven itself, now to appear in the presence of God for us." And we know that he also has an interest in us, for while on earth he offered up this prayer: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Our Savior also made this promise before he went away, "If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."

This leads us to the fourth and last great sight, which shows the purpose of redemption. It is found in Rev. i: 7, "Behold, he cometh with clouds, and every eye shall see him." Then shall be apparent to all flesh that pre-eminence of the Son which now even the redeemed but faintly conceive. At that time will the profound language of the inspired apostle have its ultimate and eternal fulfilment: "All things have been created through him, and unto him; and he is before all things, and in him all things hold together. * * * For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." This will be the consummation of the present era of eternity, the passing away of the present order of creation. God grant us to behold that awful sight with the boldness of those who see in the one upon the great white throne him whom, having not yet seen, they long have loved and served.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

August 14.

Topic: Obeying When Obedience is Hard. Gen. xxii: 1-8.

Few tests have been as severe—none more so—than that imposed upon the father of the faithful in this old-time Genesis story. Nothing is dearer to a parent's heart than an only child, Yet the duty required was the willingness to sacrifice even him if needed, and Abraham was willing. In thus being willing he foreshadowed the spirit of the Father's great sacrifice, the giving of his only begotten and beloved Son for the redemption of man.

"Three things uphold dominion—
Knowledge, will, these two are great,
But greater still, the third, obedience;
'Tis the great tap root, which still
Wrapped round the rock of duty, is not stirred,
Though storm and tempest work their utmost will."

The proof of the obedient heart is never found in easy tests. Little honesties and small conformities are important, but not until the soul is face to face with a crises hour—a moment of crucial temptation when the issues of a life for good or ill are in the balance can any soul know that it is really obedient. The obedience of Christ was tested twice: once in the desert whither he was led to be tempted of the devil and once when in the garden when for a moment he seemed to waver. "If it be possible let this cup pass from me," but the momentum of his loyal spirit, true as the needle to the pole, carried him over the great divide with these words on his lips, "Nevertheless not my will but thine be done," learning obedience even by the things he suffered.

Obedience is the prime requisite of manhood. The children of Israel were told that their wisdom and understanding was wrapped up in it, and their place and influence among the nations. At Sinai they were given a law to obey and the promises of their future blessedness lay along the path of loyalty to that law. Love is obedience carried to its highest power. It is the obedience of faith. A faith that "worketh by love." No greater mistake can be made than to think that love exempts us from law or faith from obedience. Rightly understood love is the primal and final law—righteousness bathed in beneficence, justice adorned with mercy.

Jesus said that he came "not to destroy the law but to fulfill it, and he himself was the most obedient of souls—even unto death. The strength of ethics lies in this great truth, the weakness of ethics in its easy tendency to divorce itself from religion which is its fountain and its indispensable ally. This leaning quality of obedience upon faith once granted then obedience

carries us into the presence chamber of the King and opens to us all the treasures of the spiritual world.

It requires courage to be loyal to duty when duty requires hardship and heroism. Joshua knew this when old and bent with age he counseled the children of Israel to be brave, to keep all the law written in the book and to turn from it neither to the right hand nor the left. It required courage for Abraham to set his face toward Mt. Moriah and determine to sacrifice his son, but he flinched never. It required courage for the disciples to go into other lands and preach the gospel in obedience to the command of Christ, and it takes courage to be obedient to a heavenly vision now when the requirements are trying and difficult. There is no heroism more worthy the name than that which springs from the call of duty. A fireman risks his life to extricate a woman or a child from a burning building; a sailor plunges into the billowing sea to rescue a mate over board; an engineer clings to the throttle to save lives committed to him when by jumping he might ensure his own; a miner in a flooded colliery himself secure from drowning, knowing that by piercing the thin wall and thus changing the course of the water he may prevent a score of lives from dying, albeit he must sacrifice his own to do it makes the surrender; all these are heroes; they have learned the lesson of obedience when it is hard.

There is an obedience, too, which has its sphere in the ordinary drudgery of life, that attaches to the common task, as noble as that which springs from spectacular occasions. It is not a little thing to be faithful to the requirements of humdrum toil, in the home, at the workshop, on the farm, in the office. It is oftener less taxing to the obedient spirit to rise to a great opportunity as, to see to it, that "the old flag never touched the ground" than to perform the trying duties of a mother in a home or the bread-winner for a family out on the firing line of the storm-battle of getting a living.

Paul bid Timothy "endure hardness as a good soldier of Jesus Christ" and those who follow out the wise injunction find that there is not only virtue in it, but discipline and growth, and by and by as with every other exercise of function it becomes easier, the hard obedience gets to be almost spontaneous so that the attention can be given to other and higher loyalties. The law is a schoolmaster to bring us to Christ. Duty by and by becomes a privilege.

"Obedience is the key to every door" says George McDonald, and Samuel, the first of the prophets long ages ago told us that "To obey is better than sacrifice and to hearken than the fat of rams."

There is no joy comparable to that which comes as an aftermath of some victory of obedience. The soul breaks out into singing and the music of birds rejoices the spirit. On the contrary there is no sadness that compares with the gloom of darkness that settles upon a soul who in sight of victory is disobedient. It is said when Judas went out to betray Christ "it was night." It is always night when in the presence of a possible high obedience a soul goes out to betray his trust. It is hard to obey, but oh, it is a sunny morning advancing unto the perfect day.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—Phillips Brooks.

Church News.

Antioch.—Last Sunday the church at Antioch took in five members on confession of faith. The church has just elected Rev. Paul S. Bandy to the pastorate for the third year.

Oakland.—Rev. W. J. Speers has resigned the pastorate of the Second church, the resignation to take effect September 1st. Last Sunday the pulpit was occupied very acceptably by Rev. Mr. Charnock of Byron.

Campbell.—Last Sunday our Sunday-school took up a special offering to send to the pastor's brother, Dr. H. H. Atkinson of Harport, Turkey, for a medical touring chest. Our offering was over $10. During vacation our people on two Sundays organized five different Sunday-schools in the various camps where they were.

San Francisco, First.—Arrangements have been made for putting a slate roof on the church building and on the spire; and for covering of exposed parts with iron as a protection in case of fire. Some windows will be put in the roof so as to give entrance to more light for the auditorium. The expense of the improvements will not be less than $4,000.

Sacramento.—At a special meeting of the First church of Sacramento held on July 27th, the matter of calling a pastor was discussed with much interest, and Messrs. Sparrow Smith, Truman Reeves and Mrs. A. R. Sprague were appointed a committee on the pastorate to ascertain as to the availability of different persons and to report to the church. August being vacation month here the church is closed except for prayer-meeting and Sunday-school.

Avalon.—The pastor, Rev. Chas. W. Williams, being absent July 17, had the good fortune to be able to leave both services in the hands of an old friend, Rev. Arthus S. Phelps, formerly of Colorado and now pastor of the Baptist church at Ontario, Cal. Mr. Phelps' sermons were much enjoyed. On the 24th the pastor addressed two large gatherings and the day was a most gratifying one. Owing to an unusual number of fine voices, the congregational singing of the day will be long remembered.

Notes and Personals.

Rev. E. Hoskins has had a rest of several months and is sufficiently recuperated for supply work. He may be addressed at Mills College.

We ask friends of The Pacific to send in church news at the earliest moment possible each week. We are trying to go to press with the paper now so as to get it to all our subscribers before Sunday. Southern California friends are asked to mail their items, if possible, in time for the "Owl Train" Monday evening.

The friends of The Pacific will confer a favor by watching the dates on the labels on their papers and by remitting subscription accordingly. Very few persons have any conception of the difficulty we have in keeping up the publication of the paper. Nothing but a profound sense of need for a Pacific coast paper

would make it possible for the present writer to endure the struggle for its maintenance.

Light has been thrown on the mystery surrounding the disappearance of the Rev. C. W. Hoag by a letter sent by him to Mrs. Hoag from the Southern part of the state. Mr. Hoag stated that he had not heard until the time of writing the letter of the suspicions concerning him and the member of his church choir who went away about the time he did. Mr. Hoag is reported as saying in his letter that there is no ground for connecting his name with that of the chorister. Following the letter from Mr. Hoag has come one from Mrs. W. N. Benedict to her husband, written in Denver, in which she states that Mr. Hoag has at no time since his departure been in her company. Mr. Hoag states in his letter that he has been quite sick since he went away. There is no announcement as to his future intentions and plans. He says nothing about returning; or if anything has been said nothing has been given out.

THE MINISTERS' MEETING.

The Congregational ministers of San Francisco and vicinity were addressed last Monday by Prof. McFadyen of Knox College, Toronto, one of the lecturers at the Summer School of Theology in Berkeley. Heavy emphasis was laid by Prof. McFadyen on the expository sermon; it was his opinion that it was almost the only sermon that is worth preaching. The preacher, he said, is in the pulpit to interpret the Bible, and the expository sermon best interprets it. Dean Sanders of Yale spoke concerning the Religious Education Association, and Dr. Meredith of Pasadena told of the blessedness of the work of the ministry. He said that he was ordained forty-one years ago, and the work of the ministry had been to him not only a solemn duty but an immeasurable privilege, and that if such a thing were possible as the living over again of his life he would not choose any other calling. In the course of his remarks Dr. Meredith spoke of the worth of the Congregational ministers in Southern California, stating that he had found them to be a band of earnest, able men.

Several visitors were present at the meeting on Monday, and the attendance was the largest for many months. Among those from a distance were the Rev. Dr. Brown of San Diego, Rev. Dr. Kantner of Salem Oregon, and Rev. J. J. Straub of Portland.

It is expected that Prof. Bade will give a paper next Monday drawn from his vacation experiences.

Oregon Letter

By George H. Himes.

The Eleventh Annual Assembly of the Williamette Valley Chautauqua Association closed this evening, after an unusually successful meeting of thirteen days. The program was of a uniformly high order, and every speaker and teacher was present and performed the duty assigned with one exception. That occasioned a little effort on the part of the management to improvise, on short notice, truly without any notice at all, a program for the exercises of one afternoon. Thus it came to pass that Dr. House of the Portland First church, was given an opportunity to address a large Chautauqua audience for the first time. As to how well he succeeded, without opportunity for preparation, may be inferred from the utterance of one of the managers to the writer, saying, "If that's the kind of stuff Dr. House gives an audience, he may be sure of a place on our program as often as we can get him." His subject was "The Way to Success."

Where all the class work was so good it would be unjust to particularize; yet special mention should be made of the interest aroused by the presentation of the Sunday-school work by Rev. Howard N. Smith, superintendent of the C. S. S. and P. S.

Profs. Sheldon and Schafer, of the University of Oregon, members of the Eugene church, performed excellent service, the former in the department of pedagogy and the latter in that of Northwest history. Prof. Schafer has a school history of the Northwest in preparation which it is hoped will be considered favorably by the State School Commission, and added to the list of class books for the public schools.

There were about 350 tents in the Gladstone Park, the seat of the Assembly, one of the finest natural parks imaginable, covering a tract of seventy acres, and averaged four to each tent. The weather, with the exception of three days was ideal. Farmhouses in the vicinity accommodated a goodly number. Then the close proximity of the Assembly to Oregon City and Portland and other lesser towns swelled the average daily attendance to fully 3,000;—indeed one in a position to do so quite accurately estimated the attendance on yesterday at 5,000, fully two-thirds of whom listened most intently to Dr. Newell Dwight Hillis, whose subject was the "Message of John Ruskin to the Twentieth Century." He gave a lecture the evening before on "Oliver Cromwell," to the largest audience of the season up to that time. He clearly demonstrated in his lectures and in his sermon this afternoon that he is a man with a message to his generation—a message that all who can get within the range of his voice seek to hear.

The Forest Grove church laid the corner-stone of its new edifice for worship last Thursday evening. Rev. Daniel Staver read the Scriptures and offered prayer; the church history, from the beginning up to the present time, was prepared and read by Prof. James R. Robertson; the address was given by Superintendent C. S. Clapp, followed by a hymn and a statement concerning the contents of the box placed in the corner-stone. The box was then placed in the corner-stone by Mrs. Stephen Blank, who has been a member of the church for more than 50 years, and Hon. Alanson Hinman, who has been a member and officer of the church almost as long, put the stone in place and sealed it.

The first church of this organization, built of logs, in 1845, was finished in 1846, and Alvin C. Brown, who came to Oregon that year, helped haul lumber for some of the inside work when it was finished. He is the only person now alive, so far as known, who helped in the erection of the lay church. By 1859 more room was needed, hence a frame building was erected which served its purpose until July 13, 1901, when it was destroyed by fire. The contract for the new church, which is to cost $8,445, except the seating, was let several weeks ago. The stone foundation is now in and much of the material for the superstructure is now on the ground, and every means possible will be taken to push it forward to completion.

The Methodist, Christian and Congregational churches of Forest Grove united in a union service last Sunday evening in the Christian church, and Rev. Dan-

iel Staver of the Congregational church preached the sermon to a large congregation. This is the method the Christians of that city have taken to solve the puzzling vacation question of slim attendance. They think it better to have one church full to overflowing, thereby creating enthusiasm to their work, than to have three straggling, slim congregations. This might be an example worth repeating in other localities, and would doubtless help materially in fostering the spirit of Christian unity.

Rev. W. C. Kantner, D.D., of the Salem First church, will supply the pulpit of Dr. William Rader for six weeks, to begin early in August.

July 24, 1904.

"THE OLD-TIME RELIGION."

[From the Western Christian Advocate.]

One of the most popular of the melodies of the jubilee singers is that whose refrain runs like this:

"O the old-time religion!
It was good enough for father,
It was good enough for mother,
And it's good enough for me."

It rarely fails to strike a responsive chord in the hearts of the auditors. And with good reason. For the essentials of real religion can never change. It is always the same in all times and in all places. There is the same God to believe in and trust; the same Christ to confess and follow; the same Holy Spirit to receive for inspiration and sanctification; the same Bible to read, love, and obey; the same homely code of duty to regard and practice; the same injunction of love to God and neighbor to observe; the same obligation of prayer, self-denial, philanthropy, and humanitarianism; the same glorious gospel to listen to and rejoice in; the same heaven and immortality in the future.

Theology, as the science of religion and the interpretation of great religious realities, may advance and alter from generation to generation. We are not singing about the old-time theology which was good enough for father, good enough for mother, and is good enough for us. Martin Luther and John Wesley, at least, thought that their theology was a good deal better than that of many of their ancestors.

We must keep the distinction ever clearly in mind. Is there some theologian today who, because of his wider and juster and humaner views of God and Christ and of the nature of salvation, is tempted to underrate and decry the religion of his forebears? Let him only examine the records of the past to discover his error. He will find there the unmistakable evidence of a love and loyalty to the Father and Savior that is not excelled, if it be equaled, in the midst of all our twentieth-century erudition. It can not be denied that theological teaching does have a not inconsiderable effect, in the long run, upon the religious life. The Wesleyan teaching of "free grace and dying love," of "a kindness in God's mercy," brought about a different class of religious life than that which extreme Calvinism had produced. And we can all readily see some slight difference Episcopalians, Methodists, and Presbyterians today. Yet, after all the differences are superficial, and the main currents of religious life in all set in the same direction.

We can not and do not rule out, as do the mystics, intellectual conceptions, dogmas, creedal definitions, theologies from the field of experimental religion. The intellect and reason must have a large place there. But their place is mostly in the validation and interpretation of those primal instincts of the heart and intuitions of the soul which are the controlling forces in religion. We have advanced in art and science and theology far beyond the ancient Hebrews. But it would be difficult for us today to find a better expression of faith than the "old-time religion" of the twenty-third and one hundred and third Psalms. And, for the most part of twenty centuries, theology has been engaged in trying to fathom and understand and draw out the profound utterances of the spiritual life of the New Testament writers. The "old-time religion" of Peter, John, James and Paul is good enough for us or anybody. There can be no better, and the best that theology can do is to help us get hold of it and practice it more adequately.

Having said this, it remains to say briefly, also, that it is quite as much out of place for any preacher or theologian to try to estop all advance in theology, and to seek to tie the church up to the conceptions and definitions of past ages by an appeal to "the old-time religion." Again we say that the distinction between religion and theology, the science of religion, must be forgotten or overlooked. Like the "old-time religion," good old mother earth and the elements and forces and the stars and physical life and vegetation remain the same. But, like theology—geology, chemistry, physics, astronomy, biology, and botany—the sciences of the things and not the things themselves, must necessarily advance and change continually. Some of us may not be holding today precisely the same theological views that our grandfathers and grandmothers, or even our fathers and mothers, held; and we are not to be thought therefor blameworthy. But it will not be well for us, and we will gain nothing but loss and peril, if we shall, in any measure, depart from the simple piety, the sweet and vital trust of their "old-time religion."

GOD AND MATERIAL PROGRESS.

Rev. W. E. Vaughan.

In this day when men drive hard bargains, when a sort of conscienceless greed governs men's lives in obtaining wealth, when gigantic frauds and political corruption and public swindling are common daily occurrences, when apparently might by virtue of its potentiality assumes the right to control irrespective of moral right to such a claim, it is well to consider if there is not beneath this moral rottenness a force at work whose divine energies expose these evils and by dissipation will ultimately eliminate them from society. If God be in nature and in religion evidence of His movements may be found in the world's commerce. Ill fares the land where wealth increases and men decay; a condition that always obtains when God is left out of the financial problem, whether solved by the individual or the nation. Men do not make money on the small scale today as did their fathers. All modern financiering is projected upon the broadest possible basis and wielded so as to embrace the largest circle in its sweep. It is not the single but the gang-plow that meets the needs of modern agriculture, not the guessing as to the needs of the soil touching plant foods but the definite conclusion reached after a scientific analysis of the soil; thus mother earth is made to do her best. It is not the single individual enterprise, but

combined syndicate, not the one man but the corporation, not the one store but the great department store which meets the need of our modern industrial and commercial life. And all this is so because it best meets the needs of human life in its complex form. To run a combined harvester, not one but many men are needed. To transport the product of the soil to market and convert their equivalent into the necessaries of life, all powers of brain, hand and modern machinery operated by steam and electricity are wheeled into play. In this day of rush to walk into a store and order the house furnished from garret to cellar, even filling the larder, doing in an hour's shopping as a delightful pastime what formerly would have required several days of worry and fret bespeaks a great convenience to the modern housewife denied former generations.

These are a few of the conditions that make wealth easy of access. It does not follow that with the increase of wealth there is of necessity a decay of men. There is no intrinsic unholiness in wealth or the possession of wealth. Against "abusing the world" are we warned. Wealth was intended for the race or else God would not have made the world so inexhaustibly rich. Modern scientific developments in earth and sky, land and sea, lead to the conclusion that hitherto the race has hardly prospected the world as to its holdings. Along with these disclosures consider the fact that God shall establish the earth in righteousness and despite all the modern, social and industrial troubles an assurance steals over the mind that God has confidence in and is rewarding the fidelity of the race in its unfolding and development capacity. Electricity and steam power were here before Isaiah, Homer, Socrates or Caesar for instance, but not till the race had developed in moral strength sufficiently to conserve its interest by the ties of mutual relationship in society did God permit their discovery. He who confused in the infancy of the race man's speech, preventing the building of an unwise tower of socialism by multiplying Babel tongues is by His modern civilization merging the myriad tongues of earth into one whose solidarity of purpose is to bind the race into a common brotherhood. Hence modern Christian missions. The civilization of heathendom by the hand of Christianity means from this very source the enrichment of the individual and the nation in the abundance of this life as well as of that which is to come.

True greatness is only possible under conditions of universal enlargement of individual and national wealth. This is God's message to the race through the material world. Even the adverse and abnormal conditions of modern society seem to indicate this. The sharp competition in trade, the clash between labor and capital, the struggle for political supremacy, despite the fact that the vicious sometimes are victorious, all point to the fact that the God-consciousness in present-day life is a mighty factor in moulding the thought and shaping the spirit of modern life. The extremes in life among the good and the bad were never set off in such striking contrast as today; black is most intense when placed by the side of white. Plunges into the depths of avarice were never deeper than today, yet the unselfish and the faithful serving were never more universal. Sin was never so rampant, yet holiness was never so powerfully felt in lifting a fallen world into fellowship with God. Not amid the night shades of envy and treachery in the circle of a Ceasar, a Napoleon, or an Alexander, but in the pure white light, amid the incommunicable splendors of the Holy Christ, do we find the world's blackest traitor—Judas Iscariot. While we may not have men who loom up in prominence in moral and intellectual leadership, surpassing or equaling great men of other times (and this may be questionable), yet the number of men standing for purity and defending virtue at all cost, indicating no signs of moral decay was never so large in the world's history. This is true in face of the fact that the race was never so financially prosperous. There was never a day in which there was a greater opportunity for helping the needy and the heart and wherewithal were never so much in evidence.

The assassination of Von Plehve, Minister of the Interior to the Czar of Russia, is to be deeply deplored from every standpoint. If the main purpose and end of Nihilism were correct, its methods are those of the savage, and the principle is wholly reactionary. It may be said truthfully that despotism generates and promotes that sort of thing, but the larger fact remains that violence is the weapon of cowardice and inhumanity, and defeats its own ends. There are a score of men eager to take the place of Von Plehve and there would be at double the risk. Anarchy has never intimidated government and never can. Government is deeper and stronger than life. Even religion itself as a system is subordinate to government. Von Plehve succeeded a man who was assassinated and his record has been one of terrible repression. This assassination means a fiercer despotism for Finland and a more grinding policy for the peasantry. There are two forms of tyranny in Russia. One is governmental and the other is religious. Minister Von Plehve has been the most unrelenting prosecutor of Nihilism throughout the empire for more than twenty years. He has paid no sort of heed to mercy. Andrew D. White, former minister to the court of the Czar, says: "His part in the horrible massacre and plunder of the Jews, men, women and children, at Kishineff, caused him to be regarded with abhorrence by the whole world." And in referring to his attitude toward Finland, Mr. White says: "Even more frightful had been his connection with the destruction of the liberties of Finland. In my mind that is the most wicked thing in the history of the last two centuries. Other things done by him were also calcalculated to bring most bitter hatred against him." Taking his long career of aggressive prosecution and persecution into the account, no one is surprised at his assassination and no one can doubt that he fills a tyrant's grave, and history will inevitably convict him and his associates upon many serious indictments, but his assassination was an act of brutal cowardice. The wound in the body politic will quickly heal with harder and firmer tissue, and the manacles of a reactionary and despotic government will, through these acts of violence, be more firmly and enduringly riveted upon governed classes.—California Christian Advocate.

The President of Bowdoin College has made an analysis of the alumni of that institution and he finds that after the first ten years the medical profession leads in the matter of income. The average income of a doctor, after ten years of practice, is $4,687; the law is second, with an average of $4,577; journalism third, $4,271; general business fourth, $3,790; banking fifth, $3,718; government employment sixth, $3,230; miscellaneous pursuits seventh, $2867; teaching eighth, $2,258; the Christian ministry ninth, $1,559. The average earnings of graduates who have been out of college more than ten years is $3,356. The question for the church to consider is whether the ministers are paid adequately. It is hardly suppposable that the ministers will rank with other men in the matter of remuneration, but it is not because they have less brains or do a service of less value to society. There is no sort of doubt but that the church could mend this matter very much.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson VII. August 14th.

Obadiah and Elijah. 1 Kings xviii: 1-16.

Golden Text: "I thy servant fear the Lord from my youth (I Kings xviii: 12).

DAILY HOME READINGS.

M. Obadiah and Elijah (I Kings xviii: 1-16).
T. Sorrows of a Famine (Joel i: 8-20).
W. Joseph and Pharoah (Gen. xli: 33-45).
T. Daniel's Faithfulness (Dan. vi: 1-10).
F. Nehemiah's Prayer (Neh. i: 1-11).
S. An Upright Life (Col. iii: 8-17).
S. A Young Believer (II Tim. iii: 10-17).

INTRODUCTORY.

The calamity visited upon Ahab and the people over whom he ruled had not conquered his spirit. He continued in all the wickedness that characterized the beginning of his reign. Nor had Queen Jezebel abated in her fierceness. During the famine she had put to death many of God's prophets in a spirit of retaliation. She would have killed many more had it not been for faithful Obadiah. It was well for Elijah that he had remained in hiding.

EXPOSITORY.

Vs. 1-4. The famine lasted three and a half years. The "third year" mentioned is reckoned, not from the beginning of the famine, but from the beginning of Elijah's sojourn in Zarephath, which continued upwards of two years. It required much courage to go back and face the vindicative Ahab. But as Elijah had been the one chosen to announce the drought so is he chosen to announce its termination. The God who had shut up the heavens could somehow take care of his faithful ambassador.

Obadiah must have felt lonesome among so much wickedness. That he was kept in his position under such cimcumstances speaks well for his devotion. It likewise indicates a measure of tolerance on the part of the King, who could not have been wholly ignorant of the loyalty to Jehovah on the part of the minister of his own household.

At least a hundred of the "scholar prophets" were saved by Obadiah's ingenuity. The caves in the limestone formations of that section were favorable for such security. Yet what terrible risk did that godly man assume!

Vs. 5-16. It is difficult to understand the direful consequences of a prolonged famine in one of the Oriental lands. The density of the population, the absence of sanitary regulations, the peculiarity of climate, the wide-spread poverty, and many other things made the conditions of a drought doubly distressing. That the famine reigning in Samaria had even reached the king's quarters in its effects is shown by the necessity for sending away the live stock for grass and water.

The request made of Obadiah by Elijah was full of embarrassment, which was immediately realized by the astute officer of the king. As he saw it, Ahab would ask him why he did not lay hands upon the prophet and bring him into captivity. He had already suffered enough in consequence of the national calamity, and did not care to unnecessarily add to it. Assured that there would be no default on Elijah's part, Obadiah does as he is bidden, which undoubtedly was a wise thing, in that it prepared the king for the meeting with the prophet. The subsequent meeting proved to be thoroughly characteristic on both sides.

SUGGESTIVE.

1. A thoroughly pious man will commend himself even to wicked monarchs. There are times when the services of such are absolutely indispensable.

2. Prudence is not an evidence of cowardice.

3. God ever uses human agencies, so far as possible, to accomplish his purposes.

Joy a Christian Duty.

There is a deeply rooted idea in the minds of many people that Christianity is a religion of gloom. More than one great thinker has called it the religion of sorrow, and poets, who delight in things bright and beautiful, sink into minor tones when they sing of religion. True, it is that in a certain sense Christianity may legitimately be called the religion of sorrow. Its founder, the Lord Jesus Christ, was a man of sorrows and acquainted with grief. Its symbol is a cross, significant of suffering and shame. The condition of its service is, "If any man will come after me, let him deny himself and take up his cross and follow me." Its triumphant disciples are those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Yet the joy of the Lord, underlying the sorrow of the Christian life and often bursting out with a radiance which changes the sky from a dull gray to glowing brightness, ought never to be forgotten. We are so apt to emphasize the sorrow as to obscure the joy. The sorrow is only accidental and transcient, while the joy is essential and permanent. Even sorrow itself becomes the hand-maiden of joy when one learns the duty of being glad, for then we rejoice in the Lord always, knowing that in every experience perfect wisdom and love are present to make all things work together for good.—J. E. C. Sawyer, D.D.

Be of Good Cheer.

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it will come soon enough. The burden of calamity you dread may never come. And if it should come, it will find you better able to meet it than you are today.

As your days, so shall your strength be. Sufficient to the day is the evil thereof. The life and words of Jesus and Paul furnish some apt and forceful illustrations of the uplifting, sustaining power of a joyous, living hope. On the eve of his crucifixion, when the clouds were black and threatening, Jesus comforted his disciples with these memorable words: "Let not your heart be troubled. * * * In the world you shall have tribulations; but be of good cheer, I have overcome the world." And Paul, in prison awaiting death, cheered his fellow-Christians on to a life of heroic endurance by the inspiring exhortation: "Rejoice evermore; and again I say, rejoice." Christianity is a religion of hope. When we enter upon the new life, we are begotten again unto a lively or living hope by the resurrection of Christ from the dead. Hope, says one, gives sanity and good health; it doubles the value of food and sleep, lightens every care, and gives the heart courage for all its tasks. Hope on. Hope ever.—Christian Uplook.

The Secret of Purity.

Purity, even in the defiling ways of the world, is a grand possibility; how can we make it a glorious achievement? The only defence against an ill contagion is exuberant health. It is the man who is run down who becomes the victim of the pestilence. It is not otherwise in the realm of the Spirit. If we are to be protected against the pestilence that walketh in darkness, we shall have to be possessed by a plenitude of spiritual life. How is that defensive life to be gained? "This is life * * * to know Jesus." To know the Master is to appropriate the Master's life. "I am come that ye might have life, and that ye might have it more abundantly." It is in this abundant life that we find the secret of moral security. If life is to rise within us like a well, it must be because of our intimate fellowship with the Christ. He is "our Refuge and Strength." Our offensive and defensive forces are to be gathered in him. Familiarity with Jesus makes a man invincible against the world. "I can do all things through Christ which strengtheneth me." "We are more than conquerors in Christ."—Jowett.

The gospel of Jesus never says, Be happy. The gospel does not deal in little ironies. But the gospel of Jesus says, Be holy; aim at the highest, and happiness will come. Forget it; trust in God; do the next duty; go round by Calvary, if the road lies there. And like sweet music falling among the hills, or like a fragrance wafted we know not whence; like the shaft of light breaking the cloud above us, like an angel unbidden, happiness will come. Like its Lord, we shall find it when we sought it not. Seek happiness first, says Jesus, and be baffled. But seek ye first the kingdom of God, and all these things shall be added unto you.—Rev. G. H. Morrison, in "Sun Rise."

Reading Steeped in Prayer.

The reading of the Bible is as necessary as the feeding of an engine with coal, or the imparting of strength to an invalid by food. And this reading must be steeped in the spirit of prayer. You must never let your work for Christ so engross you as to rob you of those quiet hours when he needs you to be alone with him, that he may declare to you his Father's name, and reveal himself, and charge you with the spiritual forces stored up in him. It will be well for you to keep yourself free from attractive avenues of service, to be fresh for these still hours. They are more dear to him, and more needful to you than all your service. "In eating-time and harvest thou shalt rest." One hour spent in work after prolonged fellowship with Christ, will pay better than twelve hours spent in unbroken toil. Christ cares less for the amount of work done than for its quality. He is more anxious about the worker than the work. Help me to remember this, thou Lord of the harvest, and often may I leave even the whitening fields that in thee I may find rest and strength. And if I seem to tarry, I pray thee send some loving reminder to call me to thy side, as thou didst to Mary by the hand of her sister Martha.—F. B. Meyer.

Religious Zeal.

The alarming thing is that the present era is one of diminishing religious zeal. Addition to church membership, contribution to church enterprises, the number of men entering the ministry, are either diminishing or falling below that proportionate increase demanded by the position of organized Christianity. The laboring classes are coming to hate the churches as representatives of the employing class. Wealth in the second generation is too frequently the minister of pleasure rather than of social service. This age of transition is becoming, if, indeed, it has not already become, an age of religious indifference.

There are two outstanding reasons: The scientific attitude of the mind, and the moral callousness of a commercial age. The scientific attitude of the mind makes the modern age. It is by no means monopolized by the men of the library and the laboratory. For all matters are under investigation. The spirit in inquiry is like the sun—its going forth is from one end of the heaven to the other, and there is nothing hid from the heat thereof."—Prof. Matthews.

Panacea for Our Ills.

There is only one panacea for the woes of life and society, and that is to seek first the kingdom of God. Our Lord announced this law in the Sermon on the Mount, and if he should return to earth tomorrow he could announce no other. There can be no successful living on the plane of animalism. The lust of the flesh and the lust of the eye and the pride of life can only lead to vanity and envy and strife and every evil work. There can be no successful social life on a plane of selfishness and injustice and mutual distrust and hostility. On that plane there can be only social disturbance and convulsion. Selfishness tries to get and selfishness tries to keep; and at once the air is murky with distrust and suspicion, and wars, large and small, follow. Peace and progress are possible only in the measure in which justice, good-will and mutual confidence obtain among men. It is beyond any question that the only sure and effective way of healing our social woes is to begin to love God with all our heart and our neighbors as ourselves. Until this is done our evils will remain, in spite of all philosophic and philanthropic efforts and exorcisms. Only in the doing of God's will is our peace. And the same is equally true and equally manifest in the individual life. We know perfectly well that if we were willing to do God's will and to have it done, we should be at peace; but we are not willing; and the storm continues.—Professor Bowne.

Things Seen and Unseen.

The one killing, blasting superstition of the age, the blight which has fallen upon human thought, the mildew which works the decay of social morality, is the assumption that nothing is of consequence in this world which cannot be discerned by the senses; that no knowledge is certain or precious but the knowledge which is derived from experimental reasoning; that no possessions are of much account which cannot be turned into things measureable and ponderable. It underlies much of our modern education, which sets before itself no other aim than that of qualifying the person receiving it to accumulate material wealth. Now and then some small philosopher thinks he has made a perfectly conclusive point against a college education when he points out that very few of our contemporary plutocrats have received such an education. The inevitable reply of every truly educated man has not occurred to him, that no man upon whom a college education had not been wasted could ever, by any possibility, be found in that class. Sensible men who are accumulating wealth know when they have enough. But such a philosopher understands the public to which he speaks, and knows that his argument will be accepted as unanswerable by the great majority. Why, indeed, they ask, should any man seek an education if it does not qualify him for greater success in accumulating the things which are seen? And what is success, if it is not the heaping up of these visible and tangible evidences of material prosperity?—Washington Gladden, D.D.

Johnnie's Complaint.

Oh, there's always lots of troubles
For a little boy like me;
I've got a great big brother and
A sister—she's most three.
I wear my clo'es out awful fast,
Then what d'you s'pose they do?
They cut down Joseph's clo'es for me,
'N Joe, he gets the new.

Ma'll sometimes turn 'em inside out
'N stitch 'em here and there,
Then say they're just as good as new,
But I don't think that's fair.
She'll fix up sister spick and span,
An' keep her hair in curl,
An' get's her nice, new dresses, too;
But then—who'd be a girl?

Pa says I'm growin' like a weed,
Wish 't I could grow an' grow
An' get to be a great big man
Ahead of brother Joe;
'N then I'd have a bran' new suit
My very, very own,
With lots of pockets in 'em, too,
Just made for me alone.

—Katherine L. Daniher, in Good Housekeeping.

More Eastern Excursions

Santa Fe Agents in California will sell

August 8, 9, 10, 18, 19
September 1, 2, 5, 6, 7, 8
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TO

St. Louis and return $67.50
Chicago and return 72.50
New York and return 108.50
Boston and return 109.50

And Other Points.

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Sell August 8, 9 and 10.
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Sell August 8, 9, and 10.

All tickets good 90 days and good on all Santa Fe trains, including California Limited.

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The Old Negro's Prayer.

A teacher of one of the schools of the colored people of the South was about to go away, for a season on account of failing health. A reception was tendered her by the parents of some of her pupils, together with the members of the church. Just before parting an old negro poured out his soul in prayer for the beloved teacher. We give the words, but they convey no idea of the pathos and earnestness of the petition.

He said: "Blessed God, go afore as a leadin' light, and behind her as a protectin' angel. Roughshod her feet wid de preparation ob de gospel ob peace. Nail her ear to de gospel pole. Gib her de eye ob de eagle, dat she spy out sin far off. Wax her hand to de gospel plow. Tie her tongue to de line ob truf. Keep her feet in de narrer way, an' her soul in de channel ob faith. Please, dear Lord, bring her back to our dear childs, an' to dis her school. Be wid her as she bows her knees in some lonesome valley where prayer an' supplication is much wanted to be made. Hedge an' ditch about her, good Lord, an' keep her in de straight and narrer way dat leads to glory an' to heaven."

A Mighty Force.

The mightiest force in the world today is Christianity. It used to be worth a man's life to confess Christ before the world—and it is yet, if the man would only see it in the right light. For nothing short of a whole life is either pleasing or acceptable to Christ. There never was a time in the history of the world when a man could lift his hand with greater gladness or with more justifiable pride to say, " I thank God I am a Christian," than now. Thank God for Christ, Christians and Christianity. Christianity—it led a Savonarola to submit to gibbet and flames; it led a Cranmer to thrust his right hand into the flame because "it had written contrary to his heart;" it led a Luther to face an angry council —"an empire against a man"—and to exclaim in words that will never die: "Here I stand; I cannot do otherwise. God help me." It has led apostles to suffer lashes and imprisonment and death. It led Stephen to be bold enough to face the Sanhedrin and condemn it to its teeth, though his denunciation is immediately followed by his execution. It supports a Carey in India, a Livingstone in Africa, an Ashmore in China. It sends the brightest and best of all our fair land to the worst part of it, and only offers fever and trial and death as an inducement. Thank God that we are Christians engaged in Christian work! Everything must be subservient to this mightiest force in the world.—Christian Work and Evangelist.

Dress Plainly on Sunday.

It is taste.

It would lessen the burden of many who find it hard to maintain their places in society.

It would lessen the temptation to dress beyond the income.

If every one dressed plainly but neatly for church services, persons in moderate circumstances and the poor would be more likely to attend.

Moderation in dress would improve the manners of the congregation by preventing the wanderings of the eyes and thoughts.

It would lessen on the part of the rich the temptations of vanity.

It would lessen on the part of the poor the temptations of envy, uncharitableness and discontent.

It would relieve our means of a serious pressure and leave more opportunities of doing good.

"The school of prayer is the school of unction."

Light Out of the Darkness.

We have all stood at the grave of one or more of our loved ones. The burden of that sorrow was heavy indeed, and for a time the sun refused to shine. We could see nothing but the black clouds of bereavement, and could feel nothing but the pangs of parting at the river's brink. Our days have been gloomy and the home cheerless because the father or mother, husband or wife, or the rosebud, a prattling child, was snatched away, never to be restored to our fireside. But Easter light is breaking, Easter joy is waking, and we begin to feel anew the power of his resurrection, and there ariseth light out of the darkness. We see Jesus, who has robbed the grave of its terrors, and the night of our sorrow is past. Hallelujah! Our loved and dead shall rise again!—The Evangelical Messenger.

There is no thirst of the soul so consuming as the desire for pardon. The sense of its bestowal is the starting point of all goodness. It comes bringing with it, if not the freshness of innocence, yet a glow of inspiration that nerves feeble hands for hard tasks, a fire of hope that lights anew the old high ideal, so that it stands before the eye in high relief, beckoning us to make it our own.—Charles H. Brent.

EXCURSION RATES

St. Louis

Round Trip Excursion Tickets to St. Louis and Chicago on sale August 8, 9, 10, 18, 19; Sept. 1, 2, 5, 6, 7, 8, and October 3, 4, 5, 6.

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SOUTHERN PACIFIC

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Foreign Facts.

Germany has ten trade journals devoted to tobacco.

To become a Japanese citizen it suffices to marry a Japanese woman.

Sixty per cent of the 19,000,000 inhabitants of Spain can neither read nor write.

It is estimated that Guatemala's coffee crop this year will amount to one million sacks.

During the teething period Japanese infants have an extra diet, consisting of fish and crustaceae.

Oysters abound in the Inland Sea of Japan. They are served in the restaurants for five cents a dozen.

The Queen of Siam has a thimble valued at $75,000. It is of gold, ornamented with diamonds and rubies.

Paris has a circulating library for the blind, with 7,000 volumes. Similar libraries exist in Vienna, Leipsic and Geneva.

The mean longevity of the poor in Italy is only twenty-eight years, while that of the well-to-do classes is fifty-five years.

In some parts of Spain wine is so abundant in the autumn that it is easy to get a barrel of it in exchange for an empty barrel.

A Roman correspondent announces that the Pope is about to issue an edict permitting all bishops and priests to wear beards.

According to Charles Booth of the Salvation Army, "the poverty of the poor is mainly the result of the competition of the very poor."

The war fever rages among the schoolboys in Moscow. Hundreds of them have secretly secured arms and started for the seat of war, as stowaways and otherwise.

A business house in Venice distributes over $2,000 in fees every Christmas to hotel employes, gondoliers, and others, to induce them to bring tourists to its stores.—Los Angeles Times.

Powerful Myth.

In England not long ago a woman was lecturing against our religion, and after she had closed, one of the mill-hands said, "I would like to ask the lecturer this one question: Thirty years ago I was the curse of this town and everybody in it. I tried to do better and failed. The teetotaler got hold of me, and I signed the pledge and broke it. The police took me and sent me to prison, and the wardens tried to make me bitter and I began to drink as soon as I left my cell. When all had failed I took Christ as my Savior, and he made a new man of me. I am a member of the church, a class leader and superintendent of the Sunday-school. If Christ is a myth and religion is untrue, how could I be so helped by them?"—

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